

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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Foreign Mission Board.

Abstract of the Thirty-first Annual Report of the Acting Board.

There have died during the past year, of the Members of the Board of Managers, Hon. Levi Farwell and Rev. Jonathan Goring, D. D.; of the Missionaries, Rev. William C. Crocker, Rev. Grover S. Constock, Mrs. Willard and Mrs. Shuck, and the native preacher, Rev. Jesse Bushyhead.

HOME DEPARTMENT.

The receipts of the Treasury for the financial year ending April 1st, 1845, have been as follows:—From legacies and donations by individuals, churches and auxiliary societies, \$71,876.20; from the general government and other societies, \$10,400; from Missionary Magazine, \$38,75; expenditures, \$94,785.25; excess of expenses above receipts, \$12,482.33; debt at the close of last year, \$27,706.16; present debt, \$40,188.40.

The collecting agents of the Board have been Rev. A. Bennett, Rev. J. B. Brown, Rev. J. Stevens, Rev. S. Bailey, Rev. B. F. Brabrook, Rev. T. W. Sydney, and Rev. J. Wilson. The entire service is equal to the uninterrupted labor of six men.

Rev. Eugenio Kincaid has also continued his labors in behalf of the Board in this country, with his usual zeal and success.

PUBLICATIONS.

Of the Missionary Magazine there are circulated 6,000 copies; of the Boston edition of the Macedonian 18,000; of the Western edition, between 5000 and 6000.

CO-OPERATION OF OTHER SOCIETIES.

Received from the American Tract Society, \$2500; from the American and Foreign Bible Society 3500; from the United States government, \$4,400.

FOREIGN DEPARTMENT.

MISSIONS IN NORTH AMERICA.

Ojibwa Mission.—Messrs. Bingham and Cameron, preachers; Mrs. Bingham and Miss M. Bingham, assistants. 1 station and 2 out-stations; 2 preachers, 2 female assistants, and 1 native assistant; 2 churches of 54 members; 5 added by baptism the last year; 1 school of nearly 50 pupils, including 11 boarding scholars. About one-fourth of Mr. Bingham's time is occupied in visiting the Indians at their lodges, and the remainder in superintending the school, preaching at the stations &c. Mr. Cameron has completed a revised translation of Mark and Luke. Miss H. H. Morse has retired from the Mission on account of ill health.

Ottawa in Michigan.—Mr. Slater, preacher and teacher, and Mrs. Slater. 1 station; 1 preacher and 1 female assistant; 1 church of 25 members; 1 school containing 30 pupils. The whole Indian settlement have renounced their superstitions, and unite in the stated worship of God.—The Indians not including in the colony are advancing in civilization and have resolved to conform to the customs of the white people.

Tonawandas in New York.—A. Warren, preacher and superintendent, Mrs. Warren and 2 other female assistants. 1 station; 1 preacher and 3 female assistants; 1 church of 30 members; 11 baptized the past year; 1 school of 40 pupils.—The school has been greatly prospered, and there is a general increase of industry and temperance among the people. The prospect of an early removal continues to excite disquiet and grief.

Shawano Mission.—Including Shawanoes, Delawares, Stockbridges, and Ottawas. Messrs. Barker, Pratt, Blanchard, and Meeker, preachers and teachers, one of whom is mission printer; 6 female assistants; 3 native assistants; 4 stations; 3 churches of 80 members; 13 baptized the last year; 3 schools of 50 pupils, including 30 boarders. The church at Shawano has been recently constituted, having been previously connected with the Ottawa church. Six have been added to it since its organization. The aspect of this station in general has been gradually improving. The Stockbridge station has been occupied a few months, the Delawares having withdrawn their opposition; and the prospect of usefulness is gratifying. The Delaware and Ottawa stations have suffered great injury from the overflow of the Kansas and Osage rivers; but the evil, it is hoped, will be temporary; while it has been salutary, in some degree, to the spiritual interests of the churches.

Cherokees.—Messrs. E. Jones and W. P. Upham, preachers; H. Upham, printer; Mr. Frye, and Misses Hubbard and Morse, teachers; Mrs. Jones, Mrs. W. P. and Mrs. H. Upham, assistants; 5 stations and 5 out-stations; 2 preachers, 1 of them a teacher; 1 teacher; 1 printer and 5 female assistants; 5 native preachers; 6 churches with branches; 61 baptized prior to Sept. 27; whole number of church members, about 1050; 4 schools with 130 pupils. Mr. Bushyhead died July 17, and is succeeded in the care of Flint church by Mr. Downing. Mr. W. P. Upham was ordained to the work of the ministry Oct. 13. Oganaya was ordained associate pastor with John Wickliffe Sept. 22. The full report of the mission has not been received. The accounts to Oct. 1, are full of encouragement. The schools are well conducted and prosperous. The printing operations are efficient, and regarded by the Cherokees with deep and universal interest. A

monthly periodical is printed, (the Cherokee Messenger,) containing translations of parts of the Bible, Pilgrim's Progress, &c. Several tracts are in preparation.

Creeks.—Two stations; 2 churches; 20* added by baptism; present number about 320. The late missionary, Rev. E. Tucker, has retired from the mission on account of the sickness of his family, and the stations remain vacant. There are several valuable native laborers, not directly connected with the Board. The field of labor is full of promise and ought to be speedily occupied.

Choctaws.—The Board being unable to increase their appropriations to this mission, as proposed by the Choctaw government, the worthy missionary, Mr. Potts, has transferred his relations, with consent of the Acting Board, to the American Indian Mission Association.

The whole number of Indian missions now under the direction of the Board, is 6, embracing 14 stations and 7 out-stations; 29 missionaries and assistants, of whom 10 are preachers and 2 printers; 9 native assistants; 15 churches with 1559 members;—110 baptized the past year; and 10 schools with 300 pupils.

MISSIONS IN EUROPE.

France.—E. Willard, preacher, now in the country. 7 stations and 30 out-stations; 1 preacher and 11 native preachers and assistants, 13 churches with about 200 members; the number of additions not reported; Mrs. Willard died Oct. 4. Mr. Willard arrived in the country in December, but holds himself in readiness to return at an early day. The obstacles to evangelization are numerous and formidable, but the laborers are generally bold and faithful, and ultimate success is sure, if the mission be duly sustained. The efforts for religious liberty are still prosecuted, and must prevail.

Germany and Denmark.—12 stations and 4 out-stations; 17 native preachers and assistants; 15 or more churches, containing about 700 members; 118 baptisms reported, including 52 at Berlin. The good work is advancing at every point. Persecution continues in Denmark and Hanover, &c., but on the whole is less virulent than formerly. Two new churches have been formed in Denmark. The way is preparing in Holland. Tract and Bible distribution is vigorously prosecuted. More than 300,000 tracts, besides Scriptures, have been disseminated the past year.

Greece.—Messrs. Arnold and Buel, preachers and their wives; Mrs. Dickson and Mrs. Waldo, teachers; Mr. and Mrs. Love, now in this country, 2 stations; 3 preachers and 5 female assistants; 5 persons (English) baptized at Corfu; 1 school of about 50 pupils. The service of Apostolos, an assistant, closed in May. Much of the employment of the missionaries has been preliminary, in the acquisition of the Greek language, or in the preparation of books. The Elements of Moral Science have been completed, and put to press in an edition of 2000 copies. A revision has been commenced of Bamba's translation of the New Testament. No public preaching is yet attempted in Greek, but religious instruction is sedulously given in Bible classes, private conversation, &c.

Whole number of missions in Europe, 3, with 21 stations and 34 out-stations; 4 preachers and 5 female assistants; 28 native preachers and assistants, 28 churches; 123 baptisms reported; whole number of church members about 900; 1 school of 50 pupils.

MISSION IN WEST AFRICA.

Bassas.—Messrs. Clarke and Day, preachers; Mrs. Clarke, Mrs. Crocker, assistants; J. H. Cheeseman, teacher; Kong Koba and J. Wind, native assistants. 2 stations and 1 out-station; 2 preachers, 1 assistant, and 2 female assistants; 2 native assistants.

The death of Mr. Crocker occurred Feb. 26, at Monrovia, a few days after his arrival. Mrs. Crocker proceeded to Edina. The missionaries have had repeated attacks of illness, but were in comfortable health at the last advices. The principal seat of the mission is about to be removed to Bexley, distant 6 miles from Edina, on the St. John river, continuing, however, the school at Edina. Both the schools at Edina and Bexley have been well attended. Much labor is given to preaching among the native villages, and the influence of the mission is steadily on the increase.

MISSIONS IN ASIA.

Maulmain Mission.—Messrs. Judson, Vinton, Osgood, Stevens, Howard, Haswell, Binney, Bullard, preachers; and their wives; Mr. Simons, preacher; Miss Vinton, teacher. 6 stations and 8 out-stations; 9 preachers, of whom 4 are teachers, and 1 printer; 9 female assistants; 38 native preachers and assistants; 7 churches, with 662 members; 171 baptized the past year, including 12 at Rangoon; of whom 128 were Karens; 10 schools, containing nearly 400 pupils. Messrs. Binney and Bullard arrived at Maulmain, April 6. The Burmese theological school was reopened in June. The revision of the Epistles in Pagan is completed. The printing in 1843 was limited to 4200 copies, or 148,000 pages. Total of pages printed at the Maulmain Mission press, 60,890,900. The issues were 11,516 copies, or 798,774 pages. The contributions of the Maulmain Missionary Society have amounted to nearly \$2000. An attempt has been recently made to re-commence operations in Burmah Proper, at Rangoon; with what success we are not definitely informed.

Tavoy Mission.—Messrs. Wade, Bennett, Mason, Cross, Ingalls, Brayton, preachers, two of whom are teachers; T. S. Ranney, printer; and their wives; Miss Lathrop, teacher. 2 stations and 13 out-stations; 6 preachers, of whom 2 are teachers; 1 printer; 8 female assistants; more than 11 native assistants; 14 churches, with about 800 members; 121 baptisms reported; 7 schools, containing 150 pupils. Mr. and Mrs. Ranney and Miss Lathrop arrived at Tavoy May 7. Late advices announce the removal of Miss Lathrop to Maulmain, on account of ill health, and of Mr. and Mrs. Wade to Mergui. Mr. and

Mrs. Ingalls have also visited Maulmain, and if the way is open will proceed to Rangoon. Mr. and Mrs. Cross left Boston for Burmah, Oct. 30. The additions to the churches have been almost exclusively from the Karens, with the exception of the Salongs, a people resembling Karens, and residing on islands in the Mergui archipelago.—They have been visited repeatedly by Mr. Brayton, and a church constituted, now consisting of 29 members, who a year or two ago were in the lowest heathenism. The schools are in usual progress. The one under the care of Mr. Bennett has about 75 pupils, the theological school 10 or 12. The printing in 1843 amounted to 10,668 copies, or 1,564,096 pages, including the New Testament completed, and a second edition of the memoir of Ko Thahbyu. The contributions of the Tavoy Missionary Society have been about \$300.

Arracan.—Messrs. Stilson and Abbot, preachers; and their wives; Mr. Kincaid and wife in this country. 3 stations and 8 out-stations; 3 preachers and 3 female assistants; 22 native assistants, chiefly Karens; 3 Burmese and 5 Karen churches, containing 727 members; 489 added by baptism, besides 1550 baptized in Burmah Proper; total of baptisms 2039; 4 schools, including the school for native assistants at Sandaway and several village schools. Mr. Comstock died at Akyab, April 25. The health of Mr. Abbot is greatly impaired. Large numbers of the Karens have died of cholera, and immigration from Burmah has been in some degree checked. The baptisms in Burmah were by Myat Kyau, a faithful and judicious native preacher, specially deputed for that service.

Siam.—Messrs. Jones and Goddard, preachers; Mr. Davenport, preacher and printer; Mr. Chandler, punch-cutter; and their wives. 1 station and 1 out-station; 3 preachers, one of them a printer; 1 machinist; and 4 female assistants; 3 Chinese assistants; 1 church of 20 Chinese members; 7 added by baptism the past year; 1 boarding school of 10 or 12 members, the theological class having been dismissed part of the year. Public religious services have been conducted, as heretofore, both in Siamese and Chinese, and extensive tours have been made for preaching and tract distribution. 18,107 Siamese tracts and portions of Scripture have been circulated, 5744 copies, or 370,228 pages in Chinese. The writings of John and Jude, in Chinese have been revised by Mr. Goddard. 7500 copies of Scriptures and tracts, or 331,000 pages have been printed in Siamese, and 5,300 copies, or 170,600 pages of Chinese tracts. A new font of Siamese type of reduced size has been cast, and another of the large size nearly completed. The health of Mr. and Mrs. Chandler has been seriously impaired.

China.—Messrs. Dean, Shuck, Roberts and Devan, preachers; D. J. Macgowan, physician; Mrs. Devan and Mrs. Macgowan, 2 stations and 3 out-stations; 4 preachers, one of whom is a physician; 1 physician; 2 female assistants; 6 native assistants; 2 churches of about 40 members; 19 Chinese baptized the past year; 2 schools of 30 members. Dr. and Mrs. Devan arrived at Hongkong, Oct. 22. Mrs. Shuck was suddenly removed by death, Nov. 27. Mr. Dean arrived in this country, March 28. Ningpo has been adopted as a station to be occupied by Dr. Macgowan, who is also connected with the Medical Missionary Society. A missionary hospital was established there, Nov. 1. Mr. Roberts has labored several months at Canton, and proposes to remain in that city. The openings to missionary labor in China are abundant and promising.

Assam.—Messrs. Brown, Bronson and Barker, preachers; Mr. Cutter, printer; and their wives. 3 stations; 3 preachers and 1 printer; 4 female assistants; 3 native assistants; 3 Assamese baptized; 14 schools, including an orphan school and a girls' school, with 300 or more pupils. Considerable time is devoted to preaching in the villages. The New Testament in Assamese has been translated as far as the 1st of Corinthians. The truth appears to be slowly and surely working its way.

Teloogoo.—Messrs. Day and Van Huse, preachers; and their wives; 1 station; 2 preachers; 2 female assistants; 1 native assistant; 1 church of 8 members organized the last year.—The health of Mr. Van Huse continues low.—The ordinary course of the mission has been as in former years. Four or five schools are in operation, and preaching and tract distribution is regularly maintained.

The whole number of missions in Asia is 7; of stations and out-stations, 51; missionaries and assistants, 66; native assistants, 84; churches, 34; baptisms, 2360; members, 2257—not including churches near Rangoon, and exclusive of 1550 baptized in Burmah Proper, and not known to be organized into churches; schools, 12; scholars, about 1000.

RECAPITULATION.

The number of missions under the direction of the Board, is 17
Number of stations and out-stations, 130
" missionaries and assistant missionaries, 109
" (of whom 42 are preachers),
" native preachers and assistants, 123
" churches, all of which are in good order, 79
" baptisms reported, 2593
" church members, more than 15000
" schools, 56
" scholars, about 1350
Two preachers and 3 female assistants have joined the missions during the year, and 4 preachers and female assistants have been removed by death or other cause.

The report in full will be published in the Missionary Magazine for July.

* All that have been reported.
† Whole number baptized and now living, about 7,000.

From the Christian Watchman.

American Baptist Publication Society.

The Annual meeting was held in the First Baptist Church, Providence, on Wednesday, April 30, at half past 2 P. M. Rev. J. Kennard, the President, in the chair. Prayer was offered by Rev. R. Babcock, D. D. The Act of Incorporation passed at the late session of the Legislature of Pennsylvania, was read by the Corresponding Secretary, and accepted by vote of the Society. The Report of the Treasurer was read, from which it appeared that the total receipts have been \$20,803.78. Expenditures, \$20,755.24; having a balance on hand of \$18.34.

The annual Report of the Board was then read by the Corresponding Secretary, Rev. J. M. Peck. A deserved tribute of respect was paid to the memory of those departed worthies, Brantly and Goring, and prayer was offered by Rev. Mr. Bill of Nova Scotia. The report then presented an account of what the Society had done since the change of its name. Ten tracts have been added, making the series 170, of which they have published 322,241 copies, including 4,230,355 pages, most of which have been circulated gratuitously. They have circulated 143,809 bound volumes, of which 39,558 are of the publications of the Society, and 103,951 were purchased from other publishers; 10,000 copies of the Almanac and Baptist Register have already been circulated. The colporteur system of this Society is different from that of the American Tract Society. Their agents are generally traveling preachers. They are furnished with books at a discount which they are to sell, receiving a small profit.—Thus all the expense of outfit is saved, and a most efficient corps of colporteurs is secured.—One of the colporteurs has traveled 2486 miles, visited 40 churches and 275 families, preached 68 sermons made 28 public addresses, sold 644 volumes, and distributed 9000 pages of tracts. His salary was \$75; his traveling and other expenses, \$27.12. A large proportion of the forty churches visited were destitute of regular pastors, and have only occasional preaching. For every one hundred dollars given as a special donation for this object, the Society can put a missionary in some destitute field.

The Society is now engaged in a heavy enterprise, in publishing a new and improved edition of the "Complete Works of Andrew Fuller." The first volume is ready, and the second volume in press.

Rev. Mr. TRASDALE moved the acceptance of the Report. He had listened to the Report with mingled emotions. He was encouraged that so much had been done, yet he was pained that it was so little in comparison with what needed to be done. He loved all our Societies—we could not afford to lose one of them, but he was convinced that the Publication Society had not received all the attention which it deserves. It is our duty to publish the gospel for the salvation of a lost world. We must do it by means of the press and the living voice. We cannot do without either of these instrumentalities. The voice of the living preacher must be heard. This Society is disseminating truth by means of books and tracts.—He considers the system more efficient and economical than any other that could be devised.

Rev. Mr. CAMPBELL, of Georgia, offered the following preamble and resolution:

Whereas, several associations have already provided a book fund, and facilities for colporteur operations by their itinerant ministers, and many others have commenced similar measures, therefore

Resolved, That this Society has great confidence in this mode of associated action, that it is admirably adapted to each section of the country—furnishes peculiar facilities to reach every class—is simple in its form and can be made exceedingly effective in carrying out the purposes of the Society.

Mr. C. said that at the South and West, this plan was of great importance. The South need books, and as they are much devoted to active pursuits, not being a book-making people, they naturally look to this Society. He warmly approved its charter and its objects.

Rev. Mr. KINCAID then addressed the meeting. He related some facts which had fallen under his own observation illustrating the importance of circulating religious books among the heathen. He also spoke of the destitution in some parts of the Western country, and the earnest desire to obtain them. He would place the importance of this Society on an equal footing with all the Societies of our denomination.

Rev. Mr. PECK, the Secretary, offered the following resolution:

Resolved, That the project of employing itinerant ministers in the destitute parts of the Western valley as colporteurs and missionaries, whenever specific donations are made for that object, at a salary not exceeding \$100 per annum, together with such per centage on sales of books as will sustain them and pay all contingent expenses, commends itself to the churches as combining efficiency, economy, and great usefulness.

He described the plan of the Society in sending out colporteurs who should be preachers. He was satisfied that it was the plan which was needed. We ought to send out a hundred such laborers during the coming year. It is a self-denying labor, as a brother engaged in it said, "We leave our wives widows, and our children orphans."—Here I perceive that the ladies go with their husbands. He hoped that many present would make themselves life members, and that the pastors would be made life members.

Rev. Mr. GILLETTE moved that the thanks of the Society be presented to the American and Foreign Bible Society for a liberal donation of Bibles and Testaments for the supply of the destitute, which was adopted.

Rev. Dr. BABCOCK, the Secretary of the latter Society, responded, and spoke of the harmony which existed between the character and design of the two Societies and their supporters. The

list of officers for the ensuing year is nearly the same as last year. The Society adjourned at 5 P. M.

Delight in doing Good.

At a recent missionary meeting in New York, the Hon. Theodore Frelinghuysen delivered an eloquent Address, of which the following is the concluding paragraph:—

This principle of delight in doing good is exemplified in Christian missions. While missionaries open for others, dark, benighted and perishing, the richest springs of purest enjoyment, they find a return of all the good done, in the blessed result to their own souls. This is a principle universal as intelligent being, and lasting as eternity. The angels illustrate the truth of this principle; they take delight in doing good, and are ministering spirits to the heirs of salvation. The Lord of angels himself rejoices in the treasures of satisfied benevolence—a delineation of His character freely given in the word of truth. And the Redeemer of the world—the great missionary—and exemplar to all who labor in his cause—went about doing good. His very soul was imbued with this blessed spirit. To him sufferers never applied without obtaining relief—he healed the sick, the halt, the blind—restored the lame, raised the dead, cast out devils, wept with the mourner, and ever succored and saved the desolate, the distressed and the lost. He felt a rich satisfaction in doing good! It was a part of the "joy set before Him!"

Of all our charities, that is the most blessed which seeks the welfare of the soul—which reaches the immortal part—which guides to the weary and thirsty spirit the refreshing water of the river of life, and irrigates the parched moral wilderness with the fertilizing streams of the gospel. And this employment tends to exalt the standard of Christian principle. God has ordained this as a law of our moral nature that gives tokens of its presence in all our moral propensities. We not only gradually become what we desire and endeavor to be, but we also insensibly become what we desire and attempt to have others become. This law is clearly recognized and taught in the divine precepts. "He that walketh with wise men shall be wise." The company with which we associate, and the thoughts with which we hold communion, are constantly exerting a moral influence upon our character; and the man who labors to turn men to God finds those labors the means of grace to his own soul.

LIFE.—Life is a fountain fed by a thousand streams that perish if one be dried. It is a silver chord, twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents ever ready to crush the mouldering elements that we inhabit. The seeds of disease are planted in our constitutions by the land of nature. The earth and the atmosphere, whence we draw our life, are impregnated with death—health is made to operate its own destruction. The food that nourishes the body contains the elements of its decay—the soul that animates it by the vivifying fire, tends to wear it out by its action—death lurks in ambush along our path.

A GREAT WORK.—The noblest influence on earth is that exercised on character; and he who puts forth this, does a great work, no matter how narrow or obscure his sphere.

The father and mother of an unnoticed family, who, in their seclusion, awaken the mind of one child to the idea and love of perfect goodness, who awaken in him a strength or will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world with his sway. And not only is work higher in kind, but who knows but they are doing a greater work, even as to extent or surface, than the conqueror? Who knoweth but that the being whom they inspire with holy and disinterested principles, may communicate himself to others, and that, by a spreading agency, of which they were the silent origin, improvements may spread through a nation—through the world?—Channing.

ONE DOLLAR SENT TO CHINA.—Rev. I. J. Roberts, missionary at Hongkong, acknowledges the receipt of one dollar from a lady, which he applied in the distribution of Dr. Bridgman's Tract, "Way of Eternal Happiness," from house to house in "the new settlement of Victoria."

"Now," he says, "suppose I had never heard of the way of eternal happiness by the blessed and only Saviour, what an inestimable value should I place upon the information that might be contained relative to that way in a Tract of five leaves? Could I estimate the value of such money? What amount would I prefer to such a Tract and such information in it as might save eternally my immortal soul? Would I prefer one hundred dollars? No! One thousand? No! No! Ten thousand? By no means! One million? No! oh no! I would trample the money in the dust, clasp the Tract to my heart, and praise and give glory to God and the Lamb who have brought life and immortality to light through the Gospel of our blessed Redeemer."

THE MOHAMEDANS are making no effort to sustain their system—are building no new mosques nor repairing old ones, and assign as a reason for this, that according to the koran, Mohammedanism is to pass away, and therefore it is of no use to do ought to maintain it. Important changes are taking place in the Turkish empire, and the Sultan is now pressing on his ministers the duty of providing for the education of the people. They have a hard task to accomplish—much like raising the dead to life. But it will be accomplished, though not by the power and might of the Sultan, but by the Spirit of the Lord.—Bist. Recorder.

Christian Secretary.

HARTFORD, MAY 16, 1845.

Baptist Board of Foreign Missions.

Since the reply of the Acting Board at Boston to the question of the Alabama Convention, there has been some little contention in certain quarters about the true meaning of that document. Some have endeavored to put a more favorable construction upon it as regards the South than others; and it is stated that the construction which has generally been put upon it, had led many to fear that the Constitution of the Convention was about to be violated. We have never been troubled with any of these fears, for we could not discover any revolutionary sentiments in that candid document. But in order that the meaning of the Board may be fully understood, we annex the following paragraph from the Annual Report of the Acting Board.

"The Acting Board have been called upon during the past year to reply to certain inquiries presented to them by the Baptist State Convention of Alabama. The reply is herewith submitted. In making this reply, which in the existing circumstances it was judged proper on the whole to give, it is due to the members of the Acting Board to state, that they have intended to establish no new principle of action. In the declaration that if any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him, they have simply stated what they would not be able to do in a particular case. The grounds of this inability they have not stated. At the same time they have also declared that whatever might be their course in regard to appointing or not appointing missionaries, they adhere to the neutrality which they have heretofore avowed. This was their meaning in the succeeding sentence: 'One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery'; that is, as it was never the design of the Acting Board to become an anti-slavery body, no more was it that it should be a pro-slavery one."

It will be recollected, in the proceedings of the meeting at Providence, that a committee of seven was appointed on the Alabama Resolutions. This committee reported the following:

"The committee to whom was referred the correspondence between the Alabama State Convention and the Acting Board, have attended to the duty confided to them, and ask leave to present the following statements, as embracing substantially their views on the subject to which the correspondence refers. They are happy also to add that in these views the members of the Acting Board present, in general, coincide.

"1. The spirit of the Constitution of the General Convention, as well as the history of its proceedings from the beginning renders it apparent that all the members of the Baptist denomination in good standing, whether at the North or the South, are constitutionally eligible to all appointments emanating either from the Convention or the Board.

"2. While this is the case, it is possible that contingencies may arise in which the carrying out of this principle might create the necessity of making appointments by which the brethren at the North would either in fact, or in the opinion of the Christian community, become responsible for institutions which they could not, with a good conscience, sanction.

"3. Were such a case to occur, we would not desire our brethren to violate their convictions of duty by making such appointments, but should consider it incumbent on them to refer the case to the Convention for its decision.

"4. All which is respectfully submitted, in behalf of the Committee,

F. WAYLAND, Chairman."

We believe this is plain enough for both the North and South; and in no way does it change the position of the Board as defined in the reply to the Alabama Convention. With slavery or anti-slavery, they, in their capacity as a Missionary Board, can have nothing to do. They were appointed for very different purposes than either advocating the divine right of slavery, or contending against the system. The simple question which the Acting Board has answered is, "Will you appoint a slaveholder as a missionary?" to which they answer no. They could not have answered otherwise without implying an approbation of slavery. And yet with the full knowledge of this fact, the South appears determined to separate from the North, simply because the Board will not appoint a slaveholder, in the event that one should ever happen to apply for such appointment, which is not very likely to happen. Who can blame the North if the separation takes place?

From the Christian Watchman.

Foreign Mission Board.

[Continued from our last.]

Friday, 11. A. M. Prayer by Dr. Wayland. The report of the Committee on Asiatic Missions, was presented by Rev. Dr. Williams, the Chairman, embracing also the report on Mr. Malcom's travels in the East. Both were adopted.

The Committee on Agencies then reported through Rev. J. Peck, the Chairman. The report was adopted. The Committee on the Claims of the Board to lands in Michigan, stated that they were not prepared to present a full report, and it was deferred.

The Committee on European Missions reported through Rev. Wm. Haggie. Rev. Dr. Wayland observed that he was much impressed with the importance of the Greek mission, but he did not regard the French mission as so much within the line of our labors. The mission had been as prosperous as could be expected under the circumstances, but as we must curtail somewhere he thought this the most proper point. He gave the reason why he thought the French Mission should be discontinued, and as to the Greek Mission since the adoption of the Constitution which forbids the making of proselytes, and virtually binds every one to continue in what is called the National church, he thought the prospects of success with so few missionaries is very small. He would therefore give the Acting Board discretionary power to withdraw from these fields if they should deem it best.

He said it is very obvious that the feelings of the people are not enlisted in the cause of missions. When some of the exciting topics of the day are before the meeting, we see the house full, but now we have met to talk of missions and to do missionary business, there is room enough.

Rev. Dr. Patterson, the Home Secretary, gave a general statement of the diminution of funds from year to year since the meeting of the Convention in Richmond. We then had fifty thousand dollars surplus, now we are forty thousand dollars in debt. We had run behind some ten or twelve thousand dollars annually.

Rev. Mr. Haggie said that we had now reached a crisis in our missionary affairs. We had now begun to talk of curtailment and retrenching. What is the cause of this state of things? The churches have lost sight of the great design of their constitution. Look at the records of our churches and we see them filled with wrangling items of business and discipline. The great business of the churches, that of sending the gospel to the heathen is assigned to primary societies, to amuse the leisure hours of boys and girls. He hoped that these societies would be broken up, and the churches assume their own business. But as to giving up our European missions he could not consent to it. It is said that we cannot give up the Burman mission because we did not seek it, but that God sent it to us. And did

he not send us the French mission? If the Acting Board were to be advised to give up these missions he hoped it would be done very tenderly.

Rev. C. Bennett said that he had come reluctantly to the conclusion that our missionary operations must be curtailed. He could as an agent give many facts in reference to the state of the public mind on the subject of missions. He had always said that if any but purely religious motives were to be presented to obtain money he could not consent to act as an agent. At the meeting at Richmond strong assurances were given of increased contributions, and the Board was urged to increase its expenditures. He had visited many churches where they might easily give a hundred dollars, but no, they had other objects of a local, temporary character. They had some other enterprise on foot. Sometimes he visited a church to obtain funds, but they were holding a protracted meeting, their expenses were great, they had to pay a large sum to an evangelist and they could give nothing to the Foreign Mission. Go and visit that church a little after and they will say, we have had a glorious revival, one hundred have been converted and added to the church. Well now we hope you can raise the hundred dollars, but instead of that we could not obtain as many cents. He did not see how we could with safety curtail our support to the missions already established. We need the schools and the seminaries, and in order to sustain them we must sustain the missionaries.

Rev. Dr. Welch spoke of the importance of trusting in God. Prof. Sears said that his view of the providences of God did not permit him to throw himself into difficulties and then trust in God to help him out. Forty thousand dollars is a solid and tangible affair. It was a sense of his responsibility in reference to this debt which kept him in the Acting Board. To pay this sum our faith is pledged. It must be paid, and he would sooner curtail our operations than hazard the nonfulfillment of our obligations.

American Baptist Home Mission Society.

In addition to the Report of the proceedings of this Society which we gave in our last paper, the following is the only additional item of interest that was transacted.

FRIDAY P. M.

The Society met in the lecture room. The Committee on nominations reported a list of officers—the following, with a board of forty Managers.

Hon. Friend Humphrey, President.

William Colgate, Esq., Vice Presidents.

William Crane, Esq.,

Rev. B. M. Hill, Cor. Sec.

Rev. David Bellamy, Rec. Sec.

J. R. Ludlow, Auditor.

The following resolution was then passed. Resolved, That whereas the Hon. Heman Lincoln, who has for thirteen years served as the President of this Society, and has performed the duties of that responsible station with distinguished fidelity and impartiality, now resigns his office, we tender to him our thanks and best wishes for his future welfare.

A resolution was also passed expressing confidence in and pledging support to the Corresponding Secretary. The Society adjourned to meet at Brooklyn in 1846.

Anniversary week in New York.

The anniversary of some fifteen or twenty national societies occurred last week in the city of New York, of which the American Tract Society, the American Bible Society, the American Temperance Union, Sunday-school Union, American Home Mission Society, &c., were the most prominent. Distinguished speakers from various parts of the Union were present. The meetings were held at several different places in the city, and occupied the principal part of the week. We can only find room for a sketch of the condition of some of these Societies.

SEAMEN'S FRIEND SOCIETY.

From the Report of this Society it appears that there are in New York and elsewhere 50 Temperance sailor boarding houses; the Sailor's Home has received within the year 3,916 boarders, and in the last three years 11,008. There are 40,000 sailors connected with the various temperance societies—one fifth of whom have been enrolled the present year. In the Seamen's Savings Bank, in 16 years, more than \$1,900,000 have been deposited, of which \$400,000 remain. The receipts of the Society for the year have been \$17,329; the expenditures \$18,178. An increasing confidence is felt in the practicability of the work in which the Society is engaged.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Eight anniversary. Receipts of the year \$82,672 84; expenditures \$81,469 71. Missions in six general fields; Texas, the Indian tribes, Africa, India, China and Europe; stations 29; ordained ministers 37. Five ministers have been sent out the present year.

AMERICAN ANTI-SLAVERY SOCIETY.

Old organization; Mr. Garrison in the chair. Meeting was addressed by Wendell Phillips, Jane Hitchcock, Mr. Bell of Kentucky, Henry Grew, and Douglass, a slave. Financial condition of the Society not stated in the paper from which we got our information.

FOREIGN EVANGELICAL SOCIETY.

Sixth anniversary. Receipts for the year \$15,968; expenditures—Dr. Baird presented an abstract of the report of the Executive Committee, from which it appears that the Society now supports, by means of its association with the Foreign Evangelical Society of Geneva, 50 colporteurs, several young men in course of preparation for the ministry and other laborers, amounting in all to between 75 and 80. Several interesting facts were stated, to show the practicability of the Society's aims, and the successes which have marked its brief career. The principal object of this Society is to give a pure gospel to Catholic countries.

AMERICAN TRACT SOCIETY.

Twentieth anniversary. In the Publishing department sixty-eight new publications have been stereotyped during the year, including Flavel's Method of Grace, Gregory's Evidence of Christianity, Edwards on Revivals, Baxter's Call in large type, James' Young Man from Home, Cramp's Reformation in Europe, The Spirit of Popery, Sacred Songs, with the music in patent notes for the West, and Hymns of the same work in a pocket volume; six small volumes in German, five in French, and Pilgrim's Progress in Welsh. The Society have now published in all, 1,176 publications, besides 2,007 approved for circulation abroad. Circulated during the year 374,757 volumes, 5,636,610 publications, 152,727,329 pages, being an increase of 61,355,773 pages over the preceding year, and making the whole number of pages circulated in twenty years 1,544,053,796. The Society have printed during the year 36,000 volumes in German; of one four-page Tract 160,000 copies, and of another 188,000.

The committee have sanctioned during the year 1,093 distinct grants of publications, amounting to 33,708,195 pages, of which 13,914,547 have been distributed by colporteurs and agents among the destitute; and 3,041,250 pages have been delivered to members and directors, making the total gratuitous issues nearly twenty-seven million pages, in value nearly \$18,000.

The whole number of pages stereotyped by the Society in different languages, is 52,717. Of the Christian Almanac for 1845, 105,000 were printed; and the American Messenger has a list of 35,000 paying subscribers.

The receipts for the year have been \$152,376,78, of which \$86,295,91 are the proceeds of sales, and \$66,306,38 donations, being an increase over the receipts of the previous year of \$43,892,34. Expended for colportage \$25,329,43, over and above the grants of books to the amount of \$9,276,36.

One hundred and forty-three colporteurs, volume agents and superintendents of colportage have been engaged in the Society's service during the whole or a part of the year, in twenty-four states and territories, (including Texas) and exclusive of those in the employ of the Society at Boston and other auxiliaries; of whom one hundred and three are still employed. The total circulation of volumes exceeds 374,000, including 24,000 sets of D'Aubigne's History of the Reformation. The pecuniary grants of the Society for Toulouse and the American Swiss Committee at Geneva, 500 dollars; Belgium, 200; American Mission at Hamburg, 600; Mission at five stations in Turkey, 1,000; Bombay, 400; Ceylon, 600; Northern India Missions, 1300; Burmah, for the Karens, 400; Sandwich Islands, 1,000—total 6,000. 500 dollars, designated for the exploring mission in Persia, has also been transferred to the Episcopal mission in China.

A meeting of clergymen, of several different denominations, convened in the Lecture-room of the Mercer street church on Tuesday evening, May 6, when a series of resolutions were adopted, the substance of which is, That books that require any essential alteration or omission in order to bring them into accordance with the principles of the Society, or as likely to be offensive to any of the denominations represented in the Society, should be rejected; that in the preparation of any work for publication by the Society, no change should be made implying a denial, or inconsistent with a cordial recognition of the ministry and the churches of any evangelical denomination. That when changes are made in a book to adapt it to the principles and designs of the Society, a distinct announcement of the nature and extent of the changes should be prefixed to every copy.

A meeting was also held in the Lecture-room under the Tabernacle, at which there was a very free and full expression of opinion on the subject of the alteration of books by the Publishing Committee. Rev. Drs. Beman, Beecher, Bacon, Spring and others took part in the debate. The meeting was closed with the utmost harmony, and a universal confidence seemed to be felt that the course of the Publishing Committee would meet the expectations of its friends.

AMERICAN HOME MISSIONARY SOCIETY.

Nineteenth anniversary. Balance in the treasury, April 15, 1844, \$217,54. Receipts for the succeeding twelve months, \$121,946 28. The unpaid claims of missionaries for labor performed up to the last anniversary, amounted to \$11,864 05. There have since become due \$118,660 71; making the total liabilities of the year \$130,524 76. To meet this, there is a balance in the treasury of \$3,803 70. The prospects of the Society are encouraging.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

Held its anniversary on Friday. The receipts for nine months of the financial year, ending April 30, were \$185,000, exceeding those of the corresponding period last year, \$21,300. Under the care of the Board are 26 missions and 95 stations, besides numerous out-stations. 500 missionary laborers are supported by its funds, besides numerous native assistants supported by the people. 31 print presses, at which nearly 50,000,000 of pages were printed last year, in 32 languages exclusive of the English—640 free schools, containing 30,000 pupils; 44 boarding-schools and seminaries, with 1500 pupils; and 63 churches of converted heathen, containing 26,000 members.

Southern Methodist Convention.

A Convention, composed of delegates from the Methodist Episcopal church in the slave states for the purpose of taking into consideration the expediency of a separation of the Southern portion of the church from the Northern, has been in session at Louisville, Ky., for a week or two past; several of the bishops are present. Among other proceedings, they addressed a letter to James K. Polk and Hon. Henry Clay, asking their opinions upon the probable effect that such a division would have upon the permanency of the Union? Mr. Clay replied in a very civil letter, in which he expresses his regret at the prospect of a division in the church, &c. The latest intelligence that has reached us of the doings of this body, is up to Monday of last week, from which it appears that there are some among them who are not in favor of a dissolution.

Rev. Dr. Winans moved the following resolution: Resolved, That the Committee on Organization be instructed to inquire whether or not anything has transpired during the past year to render it possible to maintain the unity of the Methodist Episcopal church under the same General Conference jurisdiction, without the ruin of Southern Methodism.

Dr. W. supported this resolution in a speech which opened a very general discussion. Rev. Judge Longstreet of Georgia said:

"It is an erroneous view that we are going to divide the church any farther than her temporal economy and jurisdiction are concerned. We have quarreled about slavery for nearly fifty years. We are going to separate on that subject now, and this will produce peace. The Bishop who attended the late New England Conference said they were remarkably peaceful sessions, and why? Because they had nothing to say or do on slavery. But the church will not let us alone—like the screws in mechanics, they hold all they have and get more at every turn."

No decisive action was had, though many voices counselled delay before division.

Dr. Smith of Virginia, said he wished to lay a motion on the table, to be considered to-morrow morning, viz: Resolved, That we cannot sanction the action had in the late General Conference, on the subject of slavery, by remaining in connection with that body, without great injury to the Southern Methodists; therefore if there appears to the committee on organization no hope of reconciliation on the part of the North, that they report in favor of a separation from the jurisdiction of the General Conference of the Methodist Episcopal church.

Made order of the day for to-morrow.

Infidel Convention.

Infidelity occasionally makes an effort to show itself—to assume a visible existence among religious bodies; but all such attempts have proved unavailing; her features are altogether too hideous to win the favor of the public to any extent. Robert Dale Owen and Fanny Wright undertook the task of giving to infidelity a local habitation and a name, and for a short period success appeared to be crowning their efforts; but a very short period of time only elapsed before the infidel clubs and societies which had sprung up under their labors ceased to exist. After having lain for years in a state of comparative non-entity, infidelity has once more attempted to exhibit her deformed features to the public under the patronage of Robert Owen. An infidel convention was held in New York on Sunday the 4th inst. at which there was a 'plentiful list' of speakers; Mr. Owen and Mrs. Rose being the principal defenders of the system. Owen thought the world was "a great lunatic asylum," infidels, of course, being the only sane men in it.—John A. Collins was called for but did not appear. One of the audience said he was insane. Those who had an opportunity to judge of the prospects of infidelity by witnessing their assemblage, seemed to think the effort would not amount to much. And why should it? Can a society exist as such for any length of time, that believes nothing? Certainly not, for it has nothing to sustain it. The gathering of the infidels in New York, on the anniversary week of the great benevolent societies, naturally reminds us of a circumstance mentioned in sacred history, "when the sons of God came together, and Satan came also among them."

Maynooth College.

This is a Catholic Institution, which received some favors from the British Parliament, at the time of its foundation. A petition for further aid from Government has caused an unusual excitement amongst the opponents of Popery, as well as in the Parliament now in session; no less than two thousand three hundred petitions against the endowment bill having been presented on a single evening. It appears by the intelligence brought by the Britannia that the bill has been pressed through the House of Commons through the influence, principally, of Sir Robert Peel. In an appeal to the Commons on the night of 19 ult., he contended that it was necessary to grant the endowment in order to conciliate Ireland, which was urged as a measure of the highest importance at this time inasmuch as there are indications of a rupture with the United States in consequence of the discordant opinions of the two Governments on the Oregon boundary question. The grant to the Papal College is £20,000, by which Sir Robert hopes to buy over the influence of the Catholic priests in Ireland. We presume the effect of this measure will be to create on the part of the Catholics a disposition to ask for further favors from the Government. A Catholic priest is not the man to sell his influence for a minor consideration while there is a shadow of hope that he can use it to a better advantage for the interests of the Church.

RETURN OF MISSIONARIES.—The Rev. N. M. Crane, wife and five children, from the Madeira mission, and Mrs. Wyman, from the Ceylon mission, arrived at Boston on Sunday morning, May 4th. Two children of the Rev. R. O. Dwight, who died of cholera about a year ago, came passengers in the same vessel. Mr. Crane sailed from Boston in 1836, and has been compelled to suspend his labors on account of ill health. They were all under the patronage of A. B. C. F. M.

New Postage Bill.

It will be recollected that the law passed by Congress last winter goes into operation on the first of July, when a great reduction in the rates of postage will take place.—Newspapers will then be carried thirty miles from the place where printed, free. The following are the rates of postage on letters, &c.

ON LETTERS.
Single letters or any number of pieces not exceeding half an ounce, 300 miles or less, 5 cts.
If over 300 miles, 10 "
Drop letters (not mailed), 2 "
For each additional half ounce or part thereof, add single postage thereto.

ON NEWSPAPERS.
Newspapers of 1,900 square inches or less, sent by Editors or Publishers from their offices of publication, any distance not exceeding 30 miles, Free.
Over 30 miles, and not exceeding 100, 1 ct.
Over 100 miles, and out of the State, 1 1/2.
All sizes over 1,900 square inches, postage same as pamphlets.

ON PAMPHLETS, ETC.
Pamphlets, magazines, and periodicals, any distance, for one ounce or less, each copy, 2 cts.
Each additional ounce or fractional part thereof, 1 1/2.

ON CIRCULARS.
Quarto post, single copy, or paper not larger than single cap, folded, directed, and unsealed, for every sheet, any distance, 2 cts.

PROF. BUSH, of New York, the author of a work on the resurrection, in which he denies a literal resurrection of the body, has been highly complimented by Universalists on account of his liberal orthodoxy. A correspondent of the New York Evangelist asks, to which of the three Presbyteries of New York does Prof. Bush belong? To which the Evangelist replies, that he is not a member of either, and adds "if we are rightly informed, he does not sustain any ecclesiastical relation whatever." Universalism will not gain much by styling Prof. Bush a Presbyterian, when they quote from him.

FIRE.—There was a large fire in Boston on Sunday afternoon, which was occasioned by some boys who were cooking clams or oysters by a fire of shavings at the foot of South Cedar street, near the water's edge. The wind was blowing quite fresh at the time from the southwest when the fire from the shavings was communicated to a carpenter's shop, and from thence to adjoining buildings, until fifteen wooden, and four brick dwelling houses, besides carpenter's shops, sheds, stables, a large stocking factory, &c. were consumed. Four or five other fires occurred in the course of that and the following day, all of which were supposed to be the work of incendiaries.

FIRE IN NORWICH.—The confectionery shop of Salmon Loomis, on Main street, was entirely destroyed by fire one night last week, together with several other buildings, known as Williams' corner. Insured.

PURE WATER.—The citizens of Boston are discussing the question of bringing pure water into the city from some of the fine streams or ponds in the vicinity. The highest estimate that has been made for accomplishing the object is four millions of dollars. Boston has paid more than this for rum in her day, without grumbling; now, go on, gentlemen, and get the water—the greatest blessing you can bestow upon your citizens—and with your beautiful Common, your lovely surrounding villages, and the crooked beauty of Boston itself, you will have the handsomest and most attractive city in the Union.

CHINA MISSION.—We have just received from Mr. Shack, missionary at Hong Kong, his annual letter for 1844, giving a sketch of the condition and prospects of the mission in China up to January 1845, which will appear in our next paper.

PITTSBURGH SUFFERERS.—The treasurer of the fire fund at Pittsburgh, reports that the amount received up to Wednesday, the 7th inst., is \$6,129 67; besides an appropriation of 50,000 from the State of Pennsylvania.

UNITARIAN CHURCH.—The corner-stone of the new Unitarian Church, at the corner of Asylum and Trumbull Sts., was to be laid on Thursday of this week.

FIRE IN NORTHFIELD.—A wagon and blacksmith shop, together with a number of unfinished wagons and other property belonging to Dea. Clark, were destroyed by fire at Northfield, on Friday evening last. Loss \$3000—no insurance.—*Courier.*

HISTORY OF SIMSBURY, GRANTY, AND CANTON, from 1642 to 1845. By Noah A. Phelps. For sale by Ballou & Hamerley.

Simsbury embraced, originally, nearly the whole territory now included within the limits of Simsbury, Granby and Canton; thus the early history of these towns is necessarily connected. While Secretary of State, Mr. Phelps collected from the records and files of that department many facts which had long lain in obscurity, relating to the first settlement of Simsbury, his native town. These facts were embodied in the shape of an address, and at the request of citizens of Simsbury, subsequently delivered in that town, when a committee was appointed for the purpose of requesting the authority to bring down the history to the present time, and that it be published. The result of that request is before the public in the shape of a handsome octavo of 176 pages.

From a cursory glance at its contents we are prepared to say that the author has aimed at accuracy in compiling the work. A vast deal of useful information respecting the early history of these towns is thrown together in convenient form, at a trifling expense. The history of the Indian wars in Simsbury, and of the Newgate prison are interesting and well worthy a perusal. The Register of the marriages, births and deaths of the first settlers, in many, is worth the price of the volume. In 1681 the town passed the following vote, which, by substituting the names of two good citizens in place of the worshipful Major Talcott and Captain Allyn, might be re-adopted with benefit to all concerned by many towns in the State, that are now in the habit of settling difficulties before a judicial tribunal.

"December 1, 1681. We the inhabitants of Simsbury, being met together the first of ye 10th month 1681, being desirous hence forward to live in love and peace, mutually to the glory of God, and our own peace and comfort, do make this act,—that whenever any difference may arise in any of our civil Transactions, y^t after we have given our reasons mutually one to another, and cannot by the means be brought together, that to a final issue of our difference, we will commit the matter, with our reasons pro, and con, to the worshipful Major Talcott, and captain Allyn, to be heard as presented in writing;—and that we will sit down to their award or determination;—this voted and concluded, for a standing record for hence forward."

THE JEWISH CHRONICLE.—The May number is received filled as usual, with interesting matter relating to that interesting people, the Jews. Prof. Bush is getting pretty thoroughly reviewed in the Chronicle.

E. Hunt, No. 6 Asylum-st. is agent.

Connecticut Legislature.

Wednesday afternoon, May 7. At a quarter past 3 o'clock the Governor met the two Houses in the Representatives Hall; prayer having been offered by the Rev. Dr. Hawes, the Hon. Thomas S. Williams administered the oath of office, when His Excellency rose and delivered his annual

SPEECH.

We select all those portions of it which are of general interest. After expressing a grateful sense of obligation to the Supreme Ruler of the universe for the prosperity we enjoy, and making some general remarks on the nature and advantages of the Government under which we live, he says:

I am happy to be able to inform you that the financial concerns of the State are in a satisfactory condition. After meeting the demands of the fiscal year ending the 31st of March last, a balance remained in the Treasury of \$35,300 89. The permanent fund, invested in stocks, of which the income is applicable to the ordinary civil list expenses of the government, amounts to \$400,400. A particular statement of the receipts and expenditures of the past year will appear in the report of the Comptroller of public accounts.

DEAF AND DUMB ASYLUM.

At the last session of the General Assembly the annual appropriation for the deaf and dumb was increased to \$2,000 00; and that for the insane poor to \$5,000 00.—I am persuaded that there are few objects of public expenditure in which the people of this State feel a deeper interest, or to the support of which they more cheerfully contribute. The number of beneficiaries who have been supported at the expense of the State, during the past year at the Asylum for the Deaf and Dumb, is 29. The charge for each is at the rate of \$100 a year, exclusive of clothing, which has, in most instances, been supplied without expense to the State.

RETREAT FOR THE INSANE.

The number of patients who have been wholly or partially supported at the Retreat for the Insane, from the State appropriation, is 81. A large proportion of these were cases of chronic insanity, which ordinarily affords the most favorable circumstances, but a feeble hope of recovery. The General Assembly will be gratified to learn that of this number 20 have been restored to their friends and to society, entirely cured; and that with the exception of five who have died, the condition of nearly all has been improved, or their sufferings alleviated.

Pursuant to the authority conferred by the resolution of 1843, for the purpose of encouraging the President and Directors of the Retreat to erect suitable buildings for the accommodation of the insane poor, I advanced to them on the 6th of September last the unexpended balance of five years' appropriation of 1842, being \$7,801 71, to be repaid by instalments during the year, or at such lower rate as may be charged for the ordinary patient at the Retreat.

By the erection of two new buildings, each of the dimensions of 120 feet long by 36 feet wide, the Directors have so enlarged their accommodations that they will probably be able hereafter to provide for the comfort and safety of all whom it may be necessary or desirable to send to that institution.

In administering the fund placed at my disposal, as Commissioner for the insane poor, I have supposed that I should best fulfill the benevolent intentions of the General Assembly, by applying it to those cases of insanity which were probably curable, or if incurable were of such character that the patients could not safely be kept or made comfortable elsewhere.

One new application only has been made for the benefit of the appropriation for the education of the blind, and a large part of the sum appropriated for that purpose remains unexpended.

STATE PRISON.

The number of prisoners now confined in the Connecticut State Prison is 194, of whom 176 are males, and 18 females. There were received into the prison during the past year, 57.

The entire expenditures of the establishment within that period have been \$10,982 65, and the earnings of the prisoners have amounted to \$19,234 58, leaving a surplus of \$8,301 93, of which \$6,163 39 accrued during the first three quarters, and \$2,128 54 during the last quarter of the year ending the 31st of March last.

The Governor alludes to the oft-repeated complaint of convict labor coming in competition with citizens engaged in similar pursuits, and recommends the subject to the careful and anxious consideration of the Legislature.

The judicial expenses of the State have increased since 1830, from \$12,444 31 to \$31,776 29, for the year ending March 31, 1835. He recommends that the causes of this increased expenditure be enquired into.

THE MILITIA.

By the report of the Adjutant-General, and the accompanying abstract of the military returns, it appears that the number of officers, musicians, and privates enrolled in the militia of Connecticut at the present time, is 49,931, being 2,933 more than was ever before returned to his office. There are in the different branches of the service, one hundred and fifty companies of enlisted men, number-

ing in the aggregate 6,771, all of whom are in a high state of discipline.

The militia of Connecticut as a body, unsurpassed by that of any other State, is highly important that its organization should be in full efficiency, and its present state, least, preserved unimpaired.

Although our country yet continues with the world, and the policy of the powers is apparently pacific, there is too great a fear that the elements of war are but too near, and that the calm which is now enjoyed is but a lull in the storm the more violent the longer repressed.

EDUCATION.

The subject of popular education, all eyes in a republican government, will never occupy a prominent place in the deliberations of the General Assembly of Connecticut. Disbursed a fund, amounting to \$2,051,423 77, which during the past year \$11

Poetry.

The Leveller.

"My mother died, and I sorrowed for her, more because England had lost a Countess, than that I had been deprived of a parent. I thought it was dreadful that we should be subject to a shroud—a pall—a coffin!"

"To humbling to our poor mortality—
To think that we must leave all fond delight,
All joys and friendships, all we know, and be
Lost to our bosom's love, learned in night,
And slumber where none dream, beneath the pall—
Forgotten by them all."

To leave illuminated rooms—the dance,
Exciting song, and hum of careless mirth,
For darkness that sound breaks not, save perchance
The tooth of reptile burrowing near our earth—
Which falls not on the dull regarding ear,
And causes us no fear.

And yet to the sad child of poverty—
It matters nothing—Death disturbs him not;
Yes, by its friendly portal he may find release
From the world's cares, lie down and be forgot.
Calm is that night of resting, sweet the bed
Where he reclines his head.

The grave, to him who fellowships with woes,
Is clothed in beauty: yea, the softest down
Is there inviting him to kind repose;
And O, within that chamber the cold frown
Of the unfriendly world is not: the jeer
Of proud ones comes not here!

And he that in his Maker puts his trust,
Pears not to die. Even in the trying hour,
When life's strings break, and he draws near the dust,
He is as one superior to the power
Of Death. Intently on the opening tomb
He looks, and sees no gloom.

But see the laughing, affluent, and gay,
The pleasure-loving, beautiful and young—
The high—the flattered—shall the damp cold clay
Wrap her fair limbs, and she be rudely found,
A broken flower, from cherished ones away,
Given unto decay?

Forget it, Lady!—seek out pleasure's haunt;
Say to Prosperity, "Be thou my good!"
And to the thought of sickness, death—"avaunt!"
Nor on joys, unbidden guest, intrude;
Forget it at the rout and brilliant hall,
And in the crowded ball.

Thou canst not always!—thou mayst shut thine eye
Upon the future in thy revelry:
But the unwelcome truth that thou must die,
In midnight's silence shall come over thee—
Admonishing that woe in the shroud,
Alike, for low and proud.

Miscellaneous.

For the Christian Secretary.

The Sun of Righteousness.

"Christ, whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness, arise,
Triumph o'er the shades of night."
C. WESLEY.

As the prophet, with his far-seeing eye, gazed down the pathway of time, and caught glimpses of future events, even till the world should finally be destroyed, and all the wicked, he declares that to those who fear the name of the Lord, "shall the Sun of righteousness arise with healing in his wings." What a glorious sight, even to the shadowy vision of the prophet! Not only should a brilliant orb of the purest radiance appear, and beam upon the darkened earth, but wherever its glorious and gladdening rays should be diffused, they would drop from their soft pinions the sure and only remedy for the universal and fatal disease that was preying upon the immortal soul. Well might the ancient patriarchs and prophets dwell with rapt contemplation on the future dawning of the Sun of righteousness, and rejoice in anticipation of the time when it should rise in full-orbed glory above the dark world's moral horizon; for the eye of their faith brightened as it lingered on the faint revelations of its light, appearing like the early morning twilight, which, however dim, is the certain harbinger of approaching day.

The Saviour, that glorious Sun, though unknown to multitudes of the human race, was living and shining in "the glory which he had with the Father before the world was," just as the natural sun, during the hours of night, exists and shines, though unseen by us, till its golden wheel clips the eastern horizon. But while centuries were rolling away, and God continued more and more to unfold his purposes to men by the gift of inspiration and prophecy, the attention of many was directed to the coming of Him who should be "the light of the world." The day at length dawned. The Sun of righteousness arose. An angel of the Lord announced the good tidings of great joy, while a multitude of the heavenly host prolonged the gladdening chorus: "Glory to God in the highest, and on earth peace, good will toward men." But ah! how few of earth's sinful travelers, benighted and lost, were ready to hail the joyous event! How few opened the dark portals of their hearts, and welcomed there the illuminating and healing light that was beaming peacefully on a perishing world!

Years rolled along, and the sweet rays of the Sun of righteousness continued to fall upon the land of Judea, dark with guilt and impiety. Many an ignorant mind was instructed, many a perverted understanding was enlightened, many a cold and sad and sorrowing heart was made to rejoice with gladness and hope, as the lovely life-giving light of this glorious Sun was seen and welcomed into the dark chambers of the soul. It beamed, and the soft wing of its spreading radiance dispelled the deep gloom that hung over the deathless spirit, and dropped there an unfading ray, beaming and extending upward to the very portals of Heaven. Many of the poor, the blind, the lame, the sick, and the sorrowful found health, protection, and solace beneath the overshadowing pinions of that reviving Sun, whose healing light destroyed the malady or grief that was preying upon them. The penetrating beams of that radiant Sun dispelled the darkness of affliction, and even the gloom of the grave. How lovely, and how dear to the heaven-illumined heart, was the unrivaled beauty and presence of that peerless Sun! It was life and joy and hope. Doubtless the little band of true disciples felt then what one has since expressed:

"If all the glowing fires of heaven were one,
And poured their brightness into yonder sun,
One ray of pity from his Saviour's eye,
Would pale those flaming splendors of the sky."

But the disciples were to pass through a terrible ordeal. They saw their glorious Sun eclipsed. They saw it go down in darkness. What a night was that! fearful in its forebodings, awful in its apprehensions! But oh, how bright and transcendently glorious was the morning's dawn! The Sun of righteousness came up from that brief but dreadful night, and shone forth again with sublime, celestial splendor, and the hearts of the disciples were made to "rejoice with joy unspeakable and full of glory."

From that day to this, nearly eighteen centuries, that bright Sun has shone with undiminished beauty, with the same life-imparting energy as when it triumphantly ascended the heavens. How many cold hearts has it warmed, how many dark souls has it filled with the light of eternal love! And it still shines—shines for us. Beautiful and appropriate is this title of the blessed Saviour—the Sun of righteousness. In the solar system, the natural sun is the great centre of light and attraction. Wonderful is its influence even upon our earth. It dispels the darkness of night and bids the morning rejoice in its presence. It breaks the chains of Winter and causes the heart of nature to leap for joy in the freedom of Spring. The icy covering that has bound for months the little streamlet, melts away at the gentle touch of the sunbeams, and again it bounds along in its rippling course, fertilizing the meadows and vales through which it passes. The sun causes the flowers to spring up and blossom, the seeds to germinate in the earth, come forth, and fill the fields with a waving harvest. The venerable forests put on their beautiful robes, look up and smile in the presence of the god of day. What the sun is to the face of nature, the Saviour—the Sun of righteousness—is to the chosen people of his care. He breaks the chains of their slavery to sin and Satan, and bids them rejoice in the glorious light and liberty of the children of God. For thousands of years the natural sun has scattered its millions of particles of light over the world, and it still shines as of old, and with the same undiminished splendor. So has the light of that brighter Sun beamed upon the saints in all ages—the hand of Jehovah has bestowed upon them unnumbered blessings, and his store-house is full as ever.

Inexhaustible Fountain of light and life! Thou hast arisen and gloriously ascended the heavens, never to set in gloom, but to beam on eternally in thine own inimitable grandeur, the admiration of all the saints on earth and in Heaven. Freely may we bathe in the Crystal flood of thy glory, and be purified from the pollutions of sin, and be illuminated by the wisdom from above. Rejoice, believing soul, that that Sun is thy guide, thy spiritual life, thy righteousness, thy radiant immortality. Though the clouds that float along the sky of thy mortal existence, may sometimes obscure his bright beams, yet far above, in the beauty of his untold splendor, he may be revealed to the vision of thy unwavering faith. On Him, who is thy Redeemer, and the sun-light of thy soul, fix thy steady gaze, and never turn thine eye from the ravishing sight. On thee let his mild beams descend, and fill thy spirit with the light that comes from his cross and his throne. And that light will gladden thy heart in prosperity, and cheer thee in adversity. It will give thee solace in trial's darkest hour. It will illumine thy path when thou treadest the vale of affliction. It will beam upon thee when thou walkest thro' the valley and shadow of death, and be thine admiration in the Celestial City.

Wanderer in the dark paths of sin and folly, trust not the uncertain flickerings of a meteor; let not thy priceless, eternity-bound spirit be guided by the evanescent rays of this world's wealth, or pleasure or honor. Think of the time when all earthly hopes shall fail and perish—when the light of this life shall grow dim and expire.—Think of "a world without a sun"—"the blackness of darkness forever." Canst thou endure such a destiny? Why then make the wretched choice? "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Oh, look in penitence and faith to the Sun of righteousness, and then, in all thy pilgrimage on earth, thou mayest say from thine inmost soul:

"Task no other lamp to guide my way,
Through darkest night, or at meridian day;
In death's own shade, my Sox will give me light,
And put the hovering hosts of hell to flight."

S. D. P.

[Extract of a Sermon, preached by Bro. J. BLAIR, in the Second Baptist church, New London, on Lord's day, April 13, 1845; and having been presented to the Ministerial Conference of New London and vicinity, a copy was unanimously requested for publication in the Secretary.]

For the Christian Secretary.

Words of Jacob and hands of Esau.

The voice is Jacob's voice, but the hands are the hands of Esau.—Genesis 27: 22.

Since Eden was cursed with the serpent's visit, the world has been full of deception. "The heart is deceitful above all things, and desperately wicked." What family has ever lived unscathed by this sin? Beloved Isaac's shared with the rest, and shared largely. Esau had sold his birthright, but endeavored to regain it. Shrewd Rebecca and shrewd Jacob gained their object by deception. The ear of Isaac was true to nature, but his eye was dim. Jacob stood before him professing one thing, but acting another. The lips are the organs of profession—the hands the organs of action. Amongst frail mortals they sometimes disagree; hence we call your attention to the doctrine of the text—"The disagreement between the profession of the lips, and the action of the hands."

We might take a general view. We see one deeply convicted for sin, humbled and relieved. He comes to the church and says, "I renounce the world, the flesh and the devil. I give up myself to the Lord and his people. From this day I lay all upon the altar of God. My time, my talents, my property and my influence, shall be consecrated to the cause of Zion."

"Here in thy courts I leave my vows,
And thy rich grace record;
Witness, ye saints, who hear me now,
If I forsake the Lord."

The church are more than satisfied—they are delighted. The person is received, baptized and welcomed amongst the saints. His name is recorded on the church book, and his solemn profession known in three worlds. For a time he

runs well. But where do we find him after a few months? And where do we find him the most of his life? Does he continue to renounce the world, the flesh and the devil? No. Does he give up himself every day to God and his cause? and his time, talents, property and influence still consecrated to Zion? No. Has he taken off what he laid upon the altar of God and appropriated to himself? Yes. What a disagreement! The voice is Jacob's voice, but the hands are the hands of Esau.

Is this a solitary case? or have we many such members in our churches? Oh! what a contrast between professions and actions. "Were there not ten cleansed? but where are the nine?"

But let us take a more particular view.

I. We hear one speak of the "vanity of the world." He declares that the riches, the honors and the pleasures of the world, are like "the morning cloud and early dew. Vanity of vanities—all is vanity." The company, the conversation, the maxims and the influence of the world are all wrong and surrendered for higher and nobler objects.

How good and how true his profession. How it harmonizes with the word of God and holy beings. Much is expected of this man. But how does he act? Does he carefully and anxiously seek after riches? Yes. Does he reach after some of the honors of the world, and when a laurel is laid on his brow, does it give him much pleasure? Yes. Does he go after the pleasures of the world? Is he sometimes found in places of vain amusement? Does he read light and useless books and papers? Yes. Alas! The voice is Jacob's voice, but the hands are the hands of Esau.

II. We hear one speak of a holy life. He refers to Enoch, Caleb and Paul—the cloud of witnesses—the general assembly and church of the first-born—the pure and holy Redeemer, and says, "I want to be like Him. O for a holy heart and a holy life."

How orthodox! How much he speaks in the dialect of Bible men. But how does he act? What is his life? Does he seek holiness in the diligent use of means? Does he daily linger long in the place of secret, solemn prayer? Do all things bend to his purpose for a holy life? No. Does he study the Bible with deep and prayerful attention? Does he deny self, and watch and strive to bring every thought into obedience to Christ? Does he seek after good books and good men? Does he daily call himself to account? No. Surely, The voice is Jacob's voice, but the hands are the hands of Esau.

III. We hear one speak of his great love to the church. He is concerned for the purity of the church. He enlarges on the character of her holy Head and Redeemer. He prays that every sin and error may be purged away—that the members may be "a holy nation—a royal priesthood—a peculiar people."

This brother also feels deeply for the honor of the church. He talks of her high moral elevation—a city upon a hill, shedding around on the regions of darkness the softening and illuminating beams of celestial light. In his exhortations he cries out with the animated prophet, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Leaving Isaiah he soars onward, and with holy Paul says, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

But he loves the union of the church, as well as her purity and honor. The church ought to be a band of holy brethren, joined to Christ and each other, in the same mind, and in the same judgment.

Finally, he is very solicitous that the church should be prosperous. He wishes for many members and full congregation. That Zion may "break forth on the right and on the left, grow as the corn, and flourish as the vine, and be increased with men as a flock."

A stranger would think that this man had clear and elevated views of the church, and must be a pillar in the spiritual building. But what does the brother do? Does he live and labor for a holy church? No. Does he adorn his profession, and strive to lead on the church to a holy and honorable eminence? Does he strive for the unity of the Spirit, and put on as the elect of God, holy and beloved, bowels of mercy? Does he fill his own place and look after others? Does he meet all his engagements and pay his full portion of the expenses? Does he put forth a steady hand to have every thing set in order? No. Does he show as deep an interest for the church as for his own interest? Does he seek after sinners, and aid them to the house of God? No. Does he neglect the prayer-meetings and the weekly lecture, and strictly attend to worldly collections, such as secret, political, social and amusing? Yes. And what shall we say of this brother? Say, The voice is Jacob's voice, but the hands are the hands of Esau.

IV. We hear one referring to sacrifices in the cause of God. He reminds us of Moses, who "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"—of worthies who suffered the loss of all things,—of disciples who sold all, gave all, and labored all their lives for God, to save a dying world,—of martyrs, who met the prison and the stake in their obedience to Christ,—of missionaries, who leave kindred and friends, cross the rolling deep, labor, suffer and die in heathen lands,—of Jesus, who was rich, and became poor to enrich a world of bankrupt sinners. On these subjects he is moving and eloquent. But what sacrifices does he make? Does he give all? One tenth? No. Does he economize closely in all his expenses, that he may give liberally to the cause of benevolence? No. Does he take much time in serving the church, and facing the storm, to meet his brethren, when he can make money, or set at his ease at home? No. Does he lay by him in store for God or himself? For himself. Does he form his plans and strive hard to give the Bible to perishing millions, or to enrich his children? To enrich his children. Does he make many excuses when the claims of benevolence are presented? Yes. Alas! The voice is Jacob's voice, but the hands are the hands of Esau.

V. We hear one praying. He takes a wide range, and prays for many blessings. He prays for his pastor. He pleads that the under shepherd may be "strong in the Lord and the power of his might,"—that he may "divide the word of truth, and give every man his portion in due season,"—have power and influence in the gospel—feed the flock and win souls. He prays well—does he act well? One would think him both Aaron and Hur. Does he stand firm with his pastor, and cooperate in all his efforts? Does he vindicate his character when it is assailed? Does he do all in his power to cheer his heart and extend his influence? No. Does he complain of his preaching, and find fault with much that he does? Does he speak kindly when he meets him, and murmur against him in his absence? Yes. Does he secretly undermine his influence, and leave souls to reject his admonitions and perish in sin? Yes. Well, The voice is Jacob's voice, but the hands are the hands of Esau.

The brother prays for a revival. One is greatly needed. He quotes the promises relative to the Spirit's power, and speaks of happy days, when that Spirit came down as rain upon the thirsty hills. He pleads the plenitude of God's mercy, and speaks of the worth of souls and the solemnities of a future judgment. But what is he doing? Does he agonize and weep in secret? Does he stir up the gift of God within him, and set his face to the heavens until the blessing comes? Does he leave his own work, seek for his brethren, and plead with dying sinners? Does he warn every man night and day, with tears? No. Mark the contrast—The voice is Jacob's voice, but the hands are the hands of Esau.

But our brother prays for many good objects. Does he pray for the poor, and say, "be ye warmed, and be ye clothed," and give them nothing? Yes. Does he pray for the temperance cause, and promise to do all in his power to extend its influence, and then exert that influence against it? Yes. Does he pray for good rulers, and then vote for wicked ones? Yes. Does he pray for the oppressed, and then get angry with his pastor and others when their cause is pleaded? Yes. Does he pray for the Sunday-school, and make no efforts for its extension? Does he pray for the salvation of lost millions, and then act as though there were no sinners in the present, and no heaven or hell in the future world? Yes. Does he go to public meetings, become zealous in the cause of benevolence, vote for stirring resolutions, and go home and do nothing until the next annual meeting? Yes. Well, The voice is Jacob's voice, but the hands are the hands of Esau.

REMARKS.

1. We may here learn some reasons for sorrow in the church. Rebecca paid dear for her double-dealing. She loved Jacob, but her conduct led to the exile of her favorite son. How many pangs she endured in his long absence—how many sleepless nights of agony while she was far, far away.

Jacob also suffered much. His conduct made his brother thirst for his blood. Driven from kindred and home, he rested his weary, lonely head on the stones of Luz, and for thirty years he experienced from Laban the same measure he had meted out to Esau. His own sons deceived him. The bloody garment of beloved Joseph left his heart to sigh in anguish for many long years.—Look into the church. Some profess one thing, and act another. Their own souls are pained with many sorrows. The pastor mourns, the saints are made sad, and Jesus is "wounded in the house of his friends."

2. We may here also learn why the church is no more efficient and powerful. Alexander conquered the world with 30,000 men. How did he do it? By united, consistent, and persevering effort. In the camp, his army professed attachment to their General, and on the battle-field they acted in harmony with that profession.—One hundred and twenty soldiers of Jesus Christ well might conquer the world in a few years. What was the secret of their success? They acted what they professed. They proclaimed to the world their attachment to the Lord Jesus, and by deeds of holy valor they went forth with the Lamb, were called, and chosen, and faithful.

The church now has an army of more than three millions—every one pledged on the altar of God to be "steadfast, immovable, always abounding in the work of the Lord." Elevate your eye to their LEADER! The Prince of Life! With such an army and such a Leader, why do we not subdue the world, and spread the crimson banner to every breeze and under every morning sunbeam! Alas! we do not act in accordance with our profession. The voice is Jacob's voice, but the hands are the hands of Esau.

3. We may have fearful apprehension that many who belong to the church on earth, will have no place with the church in heaven. Before the eyes of many, our Redeemer is now spreading this searching question—"Why call ye me Lord, Lord, and do not the things which I say?" The great day of trial hastens, and when the door of heaven is shut, and shut forever, many will say, Lord, Lord, open unto us. But O! the thrilling, withering sound, Depart from me all ye workers of iniquity, I never knew you!

TALKING TO THE POINT.—Hunt, the veteran Temperance Lecturer, tells a story of an aged clergyman in Virginia, who was wont to say that a preacher of the gospel should be ready, at a minute's warning, to preach from any subject furnished from the Bible. After going through with the preliminary exercises, one morning, a parishioner handed him this text, "Where art thou?" The preacher arose without hesitation, read his text, and said:—"The subject naturally divides itself into three heads. 1st. Every man is of necessity somewhere. 2d. Most men are where they ought not to be. 3d. Unless you take care, you will all soon be where you would not like to be."

CALCUTTA.—A fund for a fever hospital in this city is in progress of establishment, and subscriptions to the amount of 9,244 rupees have been received from houses of business and native gentlemen. Thus does the gospel of Christ create sanitary establishments on heathen ground, and by its diffusion of temporal as well as spiritual benefits, constrain even the worshippers of idols to acknowledge its infinite superiority, to that paganism which has never suggested nor even conceived a plan for the alleviation of human sufferings.—Boston Recorder.

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